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Editors: W. Emmett Small, Helen Todd

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THEOSOPHY'S APPEAL

GEOFFREY M. SHURLOCK

The following extract from an article reprinted from *The Theosophical Path*, November, 1917, is by the late Geoffrey Shurlock, then a student at the Theosophical Headquarters, Point Loma, California. —Eds.

At the back of the mind of everyone who approaches the study of Theosophy, either through genuine interest or mere curiosity, there must be some question as this: "What has this philosophy to offer me? In all this whirl of new ideas that has swept upon us in the last fifty years, what message does it bring to me, that entitles it to a hearing?"

To judge by questions that are sometimes asked, hesitancy in taking up this question seems to arise often from misunderstanding. Some think that such a study is of value only to minds interested in certain lines of metaphysics; that it cannot be brought down to earth, so to speak. Nothing could be further from the truth; Theosophy is not so much a body of doctrines that must be accepted, as a life that must be lived; and it is this, above all, that entitles it to a hearing in these days when preaching without even pretending to practice is altogether too widespread.

Theosophists have been told that the most necessary work for their Society to do is to spread the teaching of the essential divinity of man as the basis of a universal brotherhood, and the two other teachings of Reincarnation, and of Karma. There is nothing in this message which a child could not grasp; hence it is that speakers from this platform dwell so insistently on these truths, simple and yet universal in their application and appeal, which, when they become ingrained in man's being, influence his outlook in the most extraordinary degree. Once a man really believes that he will be born again and again and again, he can look on this life with proper perspective: neither desiring to shuffle it off as a curse, nor esteeming it his one and only chance to devote himself to pleasure, in view of a most uncertain future. He looks on it as a day's travel in the great pilgrimage, crowded with opportunities and experiences, and understands that it draws its value from the glorious whole, of which it is a part. Nor is his future any longer uncertain, since he is building it in the present, and its meanness or its beauty lies in his hands.

So when a man comes to apply to his life such a truth as Karma, the law of cause and effect, he is only accepting a law which he never dreamed of questioning in the every-day workings of nature, but which for ages we seem to have been trying to ignore when it came to be applied to our moral responsibility. We

have tried to believe that we could do as we pleased, and then, hiding behind another's sacrifice, escape the effects we had set in motion. Such a belief roots firmly in the black soil of selfishness which is the most complete expression of man's lower nature; small wonder, then, that it dies hard. But, still worse, it has been given out as a religious teaching—this idea which outrages utterly the sense of justice and fair play which we deem indispensable to a fine character.

If, then, those who feel attracted to this philosophy, go no further into it than to make these simple truths a part of their life, they will have done themselves a very great service: they will have brought into play a balancing power, comforting and encouraging, that will enable them to look on life much more calmly and intelligently. Is there any one who doubts the need of such beliefs today?—and as great the need, just so wide will be Theosophy's appeal

WHO IS THIS JESUS?

The following is a Foreword written for the new edition of G. de Purucker's *Clothed With The Sun: The Mystery-Tale of Jesus the Avatâra* just reissued by Point Loma Publications. The Rt. Rev. Francis Eric Bloy is the retired Bishop of the Los Angeles Diocese of the Episcopal Church.—Eds.

In each of the three synoptic gospels of the New Testament there is a remarkably profound story of the Master Jesus and his closest disciples being caught in a storm on the lake of Galilee. As so often happens on inland bodies of water, the storm hit with little or no warning. The Master himself was asleep in the stern of the little skiff, and as the waters began to rage and swell his disciples were filled with terror. Disaster seemed imminent and there was only one recourse open to them, and that was to awaken Jesus and see if he could do something to save them from drowning. This they did, and the Master stilled the howling wind and the boiling sea and calmed the terror in each man's mind and heart. When peace had again been restored and the welcoming shoreline came into view, the disciples quietly asked among themselves "Who is this, that even the winds and the sea obey him?"

Their question is a perennial one. In every generation since his advent men have raised it. Who is this Jesus? Is he nothing more than a myth, a pious figment of group imagination? Is he a fantasy, a tale retold again and again in man's spiritual history to satisfy a longing?

With characteristic erudition and insight Dr. G. de Purucker has in this little book a profound answer for the students of the ancient mysteries. He assures the reader that Jesus is more than myth, something more

than pious fantasy, something more than a familiar tale retold. The Master, affirms Dr. de Purucker, is an Avatâra, a superb manifestation of the Living Reality which is at the heart and center of all creation, and therefore at the core of every human being. Alas, this Cosmic Christ is too often asleep within the little boat which is man's self, as the storms and circumstances of life greatly threaten. If such should be the case with the reader, then may the following exposition stimulate within you a sincere desire to cause the Christ within to be awakened, so that the Master will calm all fears, all anxieties, all doubts, and cause your little boat to proceed on its true course on the great waters of life, till in that good time, you, with all the journeying hosts, will come to those unspeakable joys which await the Sons of God.

—The Rt. Rev. Francis Eric Bloy, D.D., S.T.D.

SPEAKING OUT

"THE DOCTRINE WE PROMULGATE . . ."

BORIS DE ZIRKOFF

The Theosophical Society has no creeds or dogmas and its work is not based on any set of beliefs. This simple fact has often been misinterpreted by some as meaning that Theosophists have no particular *doctrine* to present, and that Theosophy is wholly undefinable, except, perhaps, as an approach to Truth.

This attitude, which occasionally crops up, is totally wrong.

In the words of the Mahâ-Chohan transmitted to A. P. Sinnett by Master K.H. in 1881, it is authoritatively stated: "The doctrine we promulgate being the only true one, must, supported by such evidence as we are preparing to give, become ultimately triumphant as every other truth."

Even a superficial acquaintance with the teachings of the Ancient Wisdom shows that this Wisdom or Teaching outlines very specific doctrines concerning the nature of man and the universe, in opposition to, and in contradistinction with, many other ideas, concepts and beliefs which are shown to be false, as a result of not being based on solid universal foundations.

Some students, trying to bend backwards in their abhorrence of blind beliefs and any credal or dogmatic structures, have attempted to deny the obvious fact that Theosophy has *doctrines*, that such doctrines are definable, that they are the formulation of certain principles of thought and of certain facts of nature in current languages of our time, and that they can and should serve as very definite touchstones of the validity of other ideas which have often passed as Theosophy.

As we enter now into the Second Century of our work as an organized Movement, and feel, stronger than ever before, our moral and spiritual responsibility to all seekers who come our way, it is incumbent upon all of us to avoid presenting to them ideas and conceptions which are in direct opposition to the basic *doctrines* of our Movement, which have, in one form or another,

come down to us from immemorial antiquity, having withstood the test of time and danger.

We must not be afraid to ask ourselves the question: Do all the works published in such profusion by the several Theosophical Publishing Houses contain ideas and teachings thoroughly in conformity and harmony with the original teachings presented by the Founders of the Movement at its very inception or soon after? An impartial study of this matter might reveal some unsuspected facts and leave some students in dismay. It is nevertheless a healthy attitude to take and a very much needed project to be undertaken.

We cannot afford to present to the seekers ideas which clash with the *doctrines* which the modern Theosophical Movement was entrusted to present by those spiritual Instructors who were its real Founders behind the outward scene of events. If we do so, we fail in our mission and will be made responsible for deceiving others, no matter how noble may have been our motive and how commendable our desire to help.

A *doctrine*, no matter how clearly defined, cannot become a creed, simply because, instead of being based on beliefs, it is founded on *Knowledge*.

—Reprinted from *Theosophia*, Spring 1976

H.P.B.—OCCULTISM'S "MOTHER LODE"

We are indebted to the Editors of *Theosophy* (The Theosophy Company, 245 West 33rd St., Los Angeles, California. 90007), for permission to reprint the following from the section "On the Lookout" in their April 1976 issue. It is important to note this, one of the more recent appreciations of H. P. Blavatsky, and what one modern thinker says of "the quality of her thinking." As the *Theosophy* contributor remarks astutely, this is but one of what may be an increasing number of sound appraisals of H.P.B.'s true accomplishments that will mark the literary product of coming years as more and more researchers and students come to regard her writings as the "mother lode" of occultism—Ebs.

In his latest book, *Unfinished Animal* (Harper & Row, \$10.00), Theodore Roszak, author of *The Making of a Counter Culture* and *Where the Wasteland Ends*, enters the lists as a defender (with some reservations) of occult philosophy. In one of his chapters he speaks at length of the revolutionary conception of evolution presented by Madame Blavatsky in her *Secret Doctrine*, and for one who admittedly regards this work, and the significance of H.P.B.'s emphasis on the spiritual origin of the evolutionary impulse, from "the outside"—not, that is, as a student of Theosophy, but one who examines Theosophy from a humanist observer's point of view—what he says may be regarded as an honest attempt at impartial assessment. He has obviously been confused by unreliable biographical material, and by the partisan assertions of critics, yet after repeating certain innuendoes circulated by her enemies, he says: "In any case, it is not HPB's controversial reputation or personal angularities that concern us here, but rather her ideas." At issue, he says, is "the quality of her thinking," and, he adds, "in this regard, she is surely among the most original and perceptive minds of her time."

Mr. Roszak is mainly impressed by the fact that H.P.B.'s books present "the first philosophy of psychic and spiritual evolution to appear in the modern West." There are several quotations from *The Secret Doctrine*, and this brief summary:

The Darwinians, HPB contended, begin at the "midpoint" of the total evolutionary progression. Lacking a spiritual dimension to their thought, their approach can only treat the later, biological phases of our physical development. But even the full meaning of this phase cannot be grasped until it is paralleled by the cosmic transformations of spirit that preceded it and continue to influence it. For matter exists, in HPBs system, only to be the receptacle of spirit; it responds to the unfolding needs of spirit as part of the grand redemptive cycle.

This writer's interest in H.P.B. seems to have grown from his recognition that human development is much more than a purely physical or biological affair. His title, "Unfinished Animal", is indication of this. It seems clear that he regards H.P.B. as having a fundamentally emancipating influence on the Western mind, through the conception of evolution as moral and spiritual, as well as physical. In one place he says:

Her effort, unlike that of the Christian fundamentalists, was not to reject Darwin's work, but to insist that it had, by its focus on the purely physical, wholly omitted the mental, creative, and visionary life of the human race; in short, it omitted consciousness, whose development followed a very different evolutionary path. Darwin simply did not go far enough; his was not a big enough theory to contain human nature in the round. As HPB put it: "Darwin's starting point is placed in front of an open door. We are at liberty with him to either remain within or cross the threshold, beyond which lies the limitless and incomprehensible."

Mr. Roszak's treatment of H.P.B. has the distinctive virtue of being the first of the modern cultural studies—in what may be called the "new" spirit of open-mindedness—to take her work seriously. Whatever the limitations of his comment, we might remember that she did not ask for disciple-like devotion from her intellectual critics, but only a fair hearing for what she had to say. Quite obviously, it has been Mr. Roszak's intention to be fair. His effort may be followed by similar investigations of her writings, since there are likely to be others who sense that in relation to the treasury of occult thought, the works of H.P.B. are indeed the "mother lode."

AFTER THE KALI-YUGA—?

G. DE PURUCKER

At one of the meetings of the Point Loma Lodge T.S. in the 1930's a question was asked by Mrs. Frances M. Dadd on the very interesting question to all students of Theosophy of the order of the great Ages or Yugas. We give here the full question and the answer then given by Dr. G. de Purucker. This was first printed in *The Theosophical Forum*, Sept. 1937, and later in the volume *Studies in Occult Philosophy*.—Eds.

We are told in the *Occult Glossary* that the four Yugas, with their respective time-periods of 4, 3, 2, 1, take up just half of the duration of a Root-Race. I have been wondering in what order the Yugas follow after Kali-Yuga, in which we now are, because by analogy it might mean that they would go in the reverse order, so that after Kali-Yuga there would be Dwāpara-Yuga, and then Tretā-Yuga, and then Satya; but reasoning from another standpoint, it seems we merge into the Golden Age, at least that is what it seems to say in the Vedas. Then from an-

other standpoint, when a Race is dying out, as some of the primitive Races that we now know of, some of the aboriginal Races, they might be said to be in a Golden Age in one way, because they have no responsibilities, they are childlike, and in that sense might be said to be in the Golden Age to the end. So my question is: In what order do the Yugas in a Root-Race come after the Kali-Yuga?

I think I can best answer this very interesting question in a public gathering by pointing to the history of our own present or Fifth Root-Race. We are all at present, as you know, part of the Fifth Root-Race on this Globe D in this Fourth Round. Now then, it was a legend among the Greeks that the childhood of mankind was happy, that it was peaceful, blessed with plenty, with abundance, that there were no wars and harassing anxieties in those halcyon days of the childhood of man. They called it the Saturnian Age, the Age of Saturn, mainly, I think, because there were no real responsibilities, as the questioner has correctly stated. I question very much, however, whether I for one would like to live the life of a babe unborn, in the womb, without responsibilities, a mere human lump. No!

About the middle point of the Fourth Root-Race, our Fifth Root-Race began to take form, which merely means that certain individuals who had passed through the Fourth Root-Race incarnations up to that time on the Earth, made among themselves a society, not organized, but the mere fact of their being and having more or less arrived at similar mental and spiritual outlooks made them in the middle part of the Fourth Root-Race to be as it were a people apart. Do you catch my thought? It was not an organized Society, an organization, a brotherhood, at first. It was simply that at about the middle point of the Fourth Root-Race certain individuals were born, which means that they had reached a time when Fifth Root-Race qualities and attributes were to begin to appear in them; just as in our present Fifth Root-Race we have almost reached its middle point, we are in its fourth Sub-face, and the forerunners of the Sixth Root-Race are just beginning to appear amongst us here and there over the world. Sporadically they appear, forming no definite body, organization, society, or brotherhood; but nevertheless beginning to imbody, to incarnate.

Now, as time went on, the Fourth Root-Race, which was then in its Kali-Yuga, began to descend the *facilis descensus averno*, the easy descent to Hell more and more; but at the same time a greater number of more advanced human monads were incarnating, thus constantly increasing the number of the then Fifth Root-Race in the throes of its birth. These individuals were for the Fourth Root-Race set apart. Nature favored them, which does not mean that they necessarily had a very easy time, but Nature favored them. They were fortune's favored pupils; they were receiving, because they had won all these benefits, special guidance, special help, special instruction, mostly unconscious except for the highest among them. Why? Because they needed it. The balance of the Fourth Root-Race was simply running down hill, and with each thousand years going faster down. But these favored individuals, fortune's favored sons, were helped, guided, protected, sheltered—sheltered as far as it could be done—because they had merited it on account of their previous evolutionary strivings to ascend; and because they were the seeds of the Fifth Root-Race to come, our present one. They were in their Satya-Yuga, the first and the longest.

Thus the yugas begin with the longest, next the next long, third the next long, and finally comes the culmination of wickedness and evil-doing in the Kali-Yuga, which we of the Fifth Root-Race have just begun. How many among us, I ask the question right here, are to be among the 'favored' to form the seed of the Sixth Root-Race now already beginning on this continent and elsewhere, but more particularly perhaps in the Americas? We have reached our Kali-Yuga; it will last more than four hundred thousand years, and we are only some five thousand years gone in it, barely entering upon it! And as the majority in the future days of the Fifth Root-Race will be growing worse and worse, and going steadily faster and faster down the relatively steep descent, the individuals of the forthcoming Sixth Root-Race will contemporaneously grow more numerous and will be in their Satya-Yuga, their highest.


I think I have given in *Fundamentals of the Esoteric Philosophy* a diagram [p. 251] in which the birth of each Race is shown as beginning at about the middle part of the preceding one. There you have the picture. Each Race begins with its Satya-Yuga, its longest; passes from that into the next, the Tretâ; then into the third, the Dwâpara; and then into the fourth and shortest and most intensely individual, the Kali-Yuga. And just about that time the seeds of the Race to follow are in their throes of birth.

I might add this—although I hope that it won't complicate your understanding—that these wonderful figures, 4, 3, 2, followed by one or two or more zeroes, are key-numbers in Nature, and they are computed by means of the six, commonly called the senary, or again the duo-decimal, system of reckoning either by six, or twelve which is twice six; and hence there are the same yugas but with more zeroes added—for globes as well as for Races; for Chains as well as for globes, and so forth.

Thus it is that the hey-day of civilization and progress of a Root-Race lasts through the four yugas from beginning to end; during its Kali-Yuga and towards the beginning of it, the seeds of the new succeeding Race begin to appear, and these seeds are in the beginning of their Satya-Yuga. As the centuries and the millennia roll slowly by, the scepter of dominion and of empire, of progress and advancing intelligence and wisdom, slowly passes from the former Race to the latter Race; so that when the former Race is finishing its Kali-Yuga the succeeding Race is already beginning the hey-day of its halcyon times of progress and power and civilization.

Meanwhile, even after the Kali-Yuga of the former Race is ended, the more or less degenerate remnants of the former Race continue in existence, but steadily going down hill still, and these degenerate descendants, although slowly through the ages growing constantly fewer and fewer, nevertheless last on until the succeeding Race in its turn has run through its three yugas and is entering its fourth or Kali-Yuga.

This is what I meant when I stated that although a Race begins its career at the middle point of the previous Race, it lives on for pretty much the same length as before, although in a state of degeneracy and senile decrepitude; the old waters gradually mix with the new and fresh, because the more advanced and better egos of the previous Race begin to reincarnate in the bodies of the succeeding or newer Race.



Sanskrit Keys

to the

WISDOM RELIGION

by
Judith Tyberg

सत्यान् नास्ति परो धर्मः ।

An exposition of the philosophical
and religious teachings embodied
in the Sanskrit terms used in
Theosophical and occult literature

Judith Tyberg's "Sanskrit Keys to the Wisdom-Religion"—Readers attention is called to the reprinting of this valuable book which will be off the press when this *Eclectic* reaches you. First published in 1940, and first in its field, *Sanskrit Keys* is still in demand; it offers a new and stimulating approach to a study of the Ancient Wisdom. Point Loma Publications, Inc. is happy to cooperate with its author, Dr. Judith Tyberg, in this new reprinting.—Paper, 180 pages, \$4.00.

CASSETTES OF GLOSSARY OF SANSKRIT TERMS

Those interested particularly in *hearing* the Sanskrit words, their correct pronunciation and tonal sound values, will be glad to know that Geoffrey A. Barborka's *Glossary of Sanskrit Terms and Key to Their Correct Pronunciation* is now available on tape—both cassette and reel (2 cassettes, \$6.00; 1 reel, \$4.00). (Because of high production costs no discount is allowed on retail price of tapes to dealers or libraries or Theosophical groups).

The paperback booklet, a compendium of over 500 Sanskrit philosophical terms, now in its third printing, is a handy pocket size and sells for \$1.25. Order both tapes and book from: Point Loma Publications, Inc., P.O. Box 9966, San Diego, California 92109.

ANNUAL THEOSOPHICAL REUNIONS

Jan v.d.Sluis, of Arnhem, Holland writes: "Last Sunday (May 30) was our annual meeting—reunion—in Oosterbeek (School for the Study and Promulgation of the Esoteric Philosophy, The Hague and Arnhem). A fine day, visitors even coming from Zealand and Limouy and the north of the country. Joop van Beukering gave a fine speech, stressing the Heart-Doctrine as of most vital importance. Inge van den Bosch and Willy Schmidt, both from the School The Hague, presented fine talks, as well as Wim Schuite, an artist, member of our Arnhem Lodge, who spoke about Art emanating from the Buddhist principle. Mr. Jan Venema fired some questions at Wim who gave, in a very sympathetic and modest way, very good answers. In the afternoon a performance of a symposium "The Holy Mahābhārata" was given, seven members participating, the story of the Bhāratas, the Light of Krishna, ever shining on the altar of the human heart."

Büdingen Convention — Die Theosophische Gesellschaft (The Theosophical Society) (Unterlengenhardt, Germany), held its annual Convention June 5-7, 1976 at Büdingen, attended by members from Holland and England, as well as Germany. Mrs. Elsie Benjamin gave four talks on: "The Symbolology of the Seal of the Theosophical Society," "The Monad, Its Shining Aspects," "Stanza VI of the Book of Dzyan," and "The Three Phases of Individuality." Mary Linné spoke on "Brotherhood," Georg Schwarm on "Theosophical Meditation," Irmgard Scheithauer on "Visible and Invisible Worlds," Lisette Wolfel on "To Know, To Will, To Dare, To Remain Silent", Klaus Müller on "Michelangelo, an Artist with a Theosophical Soul", and Rudolf Nicklisch on "Jakob Böhme." The Theosophical Summerschool convened following the Convention, and continued until June 12, the key-topic for study (led by Mrs. Benjamin) being "The Evolutionary Pathway to the Gods" (Chapter IX of G. de Purucker's *The Esoteric Tradition*). Other news-items will be given in our next *Eclectic Theosophist*, which will also carry book reviews and articles for which space in this issue was lacking.

REQUIESCAT IN ASTRIS: EMMI HAERTER

On the 21st of April, 1976, (writes Mary Linné of Unterlengenhardt, Schwarzwald, Germany) "my good life-companion has returned home to the spiritual realms. A light has gone out for this earth-planet, a light which for many seekers of truth has lighted the way. Almost a half-hundred years have we worked together in the spreading of Theosophy. To me personally, Emmi Haerter was a loyal and true friend who, through her inner peace and sense of balance, radiated so much of love and light.

So, just as she had lived, she has now gone home quietly and peacefully. A precious human being has returned home and rests now among the stars."

The work of Emmi Haerter and Mary Linné will long live through the translations into German of the Theosophical classics they have devoted their lives to rendering—all through the dark war years, through difficulty and stress, never faltering, never failing.

Mary Linné continues with her translation work, her latest being selections from Katherine Tingley's *The Gods Await* (Sec. II), on the subject of War Versus Patriotism, etc. She also edits the bi-monthly magazine "Der Theosophische Pfad".

TRIBUTES TO GEOFFREY M. SHURLOCK

The following paragraphs are from a letter by Iverson L. Harris to the Editor, *The San Diego Union*, May 5, 1976:

"Born in Liverpool, England, on Aug. 10, 1894, he came with his father, Capt. Charles Shurlock, and his mother, Frances Hallawell Shurlock, and his younger brother, Alan, and sister, Olive, to San Diego, where the three children were enrolled in Katherine Tingley's school on Point Loma.

"I knew him intimately and almost daily at Point Loma for 20 years and casually for the rest of his 81 years of sound, successful and worthy labors. As roommate, fellow-student, brother-musician and volunteer co-worker in the theosophical field, Geoffrey was always one who could be counted on to do the sensible, right and kind thing. He was a rare, admirable and lovable human being."

The *New York Times* of April 29, 1976, carried a photograph of Mr. Shurlock and a two-column account of his life, from which the following are excerpts:

"Woodland Hills, Calif. April 27 (UP): Geoffrey M. Shurlock, a former head of the Motion Picture Association Production Code, died Monday at the Motion Picture Country Home and Hospital where he lived. He was 81 years old.

"Mr. Shurlock was a member of the movie industry's Production Code Administration for 40 years and its director from 1954 to 1968, when the present rating system succeeded the Production Code."

The *Times* account then tells of Mr. Shurlock's embattled career in which he was repeatedly overruled when he refused to give the Production Code's seal of approval to movies when they did not conform to the Code's standards. The *Times* story ends with the following quotation from Mr. Shurlock's address to a group of military chaplains in 1962:

"The code is a set of self-regulations based on sound morals common to all peoples and all religions. To put it simply, it lays down the thesis that the screen should never be used to make what is basically wrong appear to be right. It assumes that the Ten Commandments are as applicable in the field of imagination as they are in real life."

In a Resolution of Tribute and Sympathy in memory of Geoffrey M. Shurlock presented by The Association of Motion Picture and Television Producers, Inc., occurs the following:

"Mr. Shurlock was beloved by his fellows for his warmth and gentle good nature. He was respected for his brilliance, his wisdom and his humanity. Most who knew him would concur with the statement of a successor to his office: he was the most beautiful man I've ever known. He is deeply missed by his associates. His loss always will be felt with deep regret and sorrow."

The *Daily Variety* of Hollywood, issue of April 28, 1976, published an account of Mr. Shurlock's life by Whitney Williams, who quoted the following words of Jack Valenti, President of the Motion Picture Association of America: "Geoff Shurlock was one of the noblest and wisest men I ever had the privilege of knowing and working with. His exceptional contributions to the film will live as notable chapters in the history of the industry. His high ideals and gentle good nature were reflected in everything he undertook and touched those around him."

A box in the middle of *Variety's* account quotes Richard Heffner, director of the Motion Picture Association of America's Code and Rating Administration, as declaring that their offices would be closed the following day "in memory of and out of respect for the most beautiful man I've ever known—a giant in his intellect, in his wisdom and in his profound humanity."

Mr. Williams continues: "One of the most erudite men in motion pictures, yet one of the most modest, friends were constantly amazed by his learning . . . His familiarity with the (French) language stemmed from his collegiate days, when he attended the Raja Yoga College (later to become the Theosophical University) in Point Loma, across the bay from San Diego, where he was graduated in 1918 with a major in modern languages. Born in Egremont, Cheshire, England, some 30 miles south of Liverpool, Shurlock came to the U.S. in 1901 (becoming an American citizen on April 25, 1930). Four years after graduation, Shurlock got a job as literary secretary to author Rupert Hughes, who was making pictures for the Goldwyn Co. . . . A member of the Academy of Motion Picture Arts & Sciences since 1946, Shurlock served on the board of governors from 1965 through 1970. He was on many academy committees, including lengthy terms on the Foreign Language Film Award Executive Committee and the Membership Screening Committee which selects films for showing to the membership. On Feb. 4, 1974, he was elected a life member of the academy, a rare honor accorded only to those persons, who, in the view of the governors, have made significant and outstanding contributions to the academy. Surviving are a brother, Alan, of Mill Valley, Calif., and a sister, Olive Sjolander, of Skara, Sweden, who arrived two weeks ago to visit her brother. His wife, Ella, died in 1955 and he never remarried. He was especially proud of the fact that his mother lived to the age of 100 . . ."

THE PASSING OF A THEOSOPHICAL STALWART
PETER STODDARD

On May 18, 1976, Peter Stoddard, on vacation with his wife Doris in his old home-town, Manchester, England, took his morning cup of tea, and shortly thereafter was found slumped over, the silver cord binding him to physical life quietly and peace-

fully untied by Nature's friendly magic. On March 16th he had celebrated his 92nd year—the whole of his adult life having been devoted to the study and promulgation of Theosophy, for the most part in Manchester, in later years, on professional retirement, at Deanland Wood Park, Golden Cross, near Hailsham, Sussex.

He was a genuine eclectic Theosophist, recognizing superior Theosophical books, brochures and periodicals from whatever source, buying them, reading them and repeatedly distributing them gratis, wherever he could contact a real or putative sympathetic reader. As late as April 1st of this year he wrote: "So glad to hear of increasing orders for 'Point Loma' publications. All the world-wide Theosophical productions will be read increasingly as the centuries come and go. That is their inevitable function and destiny, 'for the healing of the nations'. Could any activity be more worthwhile?"

Peter Stoddard would hear over television or radio or read in the press some broad, constructive and near-theosophic pronouncement of eternal verities by a well-known or competent speaker or writer. He would forthwith write a personal letter to the one responsible, commending him for his effort and calling his attention to the broader scope of Theosophy. For example, on the 17th of October, 1975, he addressed a letter to "My Lord Archbishop Coggan of Lambeth, London," commending him on his insistence on "the Moral Law, which Lord Hailsham also insists upon, which has always existed throughout the Universe, long before Jesus . . . There is plenty of evidence in history and antiquity that 'Universal Brotherhood is a fact in Nature', which we violate at our peril; and that, if we would but take notice, 'Love is the cement of the Universe'." . . .

"Are you yet acquainted with the massive message that H. P. Blavatsky delivered 100 years ago? If you are, I am glad; but if you are not, you are out-of-date and behind the times. She was the major figure of last century and this. She ushered in a New Era."

Similarly, on January 19, 1976, writing to Lord Hailsham, whom he considered the leading legal mind in England, Mr. Stoddard said:

"I now venture to enclose *H. P. Blavatsky, The Mystery* by G. de Purucker. It is an impressive document, and you will be well rewarded by its close perusal. The contents are of most vital importance to Mankind, and merit keen attention. Written by a scholar of Latin, Greek, Hebrew, Sanskrit, etc. and well-acquainted with the writings of the early Church Fathers. I knew him well. He died in 1942. He was 10 years my senior. Your high qualities of mind and heart attract this gift."

It was in Houldsworth Hall, Manchester, in October, 1924, after touring Europe with a group of students and speaking at Kingsway Hall, London, that Katherine Tingley spoke publicly under the auspices of the local lodge of the Point Loma T.S., in which Peter Stoddard was very active. A sympathetic report of this public meeting appeared in *The Manchester City News* of October 18, 1924, reprinted in *The Theosophical Path*, Point Loma, Vol. XXVII, No. 6, December, 1924.

Nearly half-a-century later, on May 10, 1973, nonagenarian Peter Stoddard came to London with his daughter Catherine's husband Roger to attend my lecture before the Blavatsky Lodge (Adyar) on "Forty Years at Headquarters—Theosophical Society, Point Loma". It was a happy reunion of veteran Theosophical workers.

—IVERSON L. HARRIS

SPECIAL NOTE

Among our readers are those who rely on the *Eclectic* for news coverage of the Theosophical world. In response, therefore, to pressing requests before time slips away to share with them more reports of the proceedings of the Centennial New York and Adyar Congresses last November and December, we are adding the necessary pages, to our usual issue. We hope thus to bring for those who were unable to attend those historical gatherings, or who may not see full reports in other journals, something of the spirit of those occasions. First, for an over-all view we turn, with the Editors' permission, to the report given in *The Canadian Theosophist*, Jan.-Feb. 1976, by Ted G. Davy, General Secretary, and quote it in full; and follow this with extracts from the public lecture given at New York by the International President (Adyar) John B. S. Coats, and extracts also from the closing addresses there; and conclude with a report of the findings of one of the Task Force Study Groups.

—Eps.

THE CENTENARY CONGRESS

TED G. DAVY

The Centenary Congress of the Theosophical Society, held in New York November 14-20, 1975, was much more than a celebration of the Society's 100th Anniversary. It was an occasion for much-needed introspection, and a long-delayed opportunity for the "family" to get together.

The mood of the gathering was little inclined towards nostalgia for the past, although the memory and inspiration of the three founders surely influenced our various activities and deliberations. Rather did most of the delegates seem to be seriously concerned with the present state of the Theosophical Movement, and even a cynic would have to admit that a healthy optimism for the future was much in evidence.

Mention must be made of the planning and preparation for the Congress. Contrary to popular belief, functions of this size and nature do not run themselves. Experienced conference organizers would have recognized immediately the skill and hard work that had gone into this one. Joy Mills, who several years ago took on the responsibility of heading up the planning committee, and all those who assisted, one way or another from that time until the actual event, deserve our admiration and thanks for a job well done.

The Statler Hilton is a hotel that has certainly seen better days. While one could have wished for various better amenities at the headquarters of the Congress, yet the convention facilities adapted quite well to our requirements. For the most part, adequate space was available for all the various functions, displays, etc. Throughout the week there was nearly always something going on mornings, afternoons and evenings; consequently, the convention floor was a continuously busy and, for the most part, cheerful place.

Some 800 students of Theosophy registered for this principal centennial function. Probably few came away with identical or similar impressions of the program. I was amused to receive a post-Congress letter from one of the delegates, a valued correspondent, who described one part of the program as being the highlight of the week; whereas to me it had been somewhat of a disappointment.

No doubt most of the delegates would agree that, overall, it was an excellent Congress. It presented a wonderful opportunity to meet fellow students from all over the world, and, after all, it is people that make conventions of this nature worth while.

It is a pity that all the delegates' views of the Congress cannot be written down or otherwise recorded for the benefit of those who could not attend. A sample will have to suffice, therefore, and is presented on the following pages.

Needless to say, an objective report of the Congress is an impossible goal. What is offered here are personal impressions, and readers are asked to allow for various biases. We are delighted to include Mrs. Sutcliffe's comments, and know that her philosophic approach and refreshing style will be appreciated. In fairness to her, it should be mentioned that it was necessary for her to leave Canada for several weeks on an urgent family matter soon after she had prepared these notes and she

did not have an opportunity of revising them before publication.

We hope these accounts will at least indicate some of the "feeling" of the Congress even though they cannot, even with the addition of a dozen others, do justice to the whole event.

Tributes to the Founders

Throughout the Congress, 1875 was not over-emphasized. Nevertheless, the spirit of the foundation of the Theosophical Society was very much a part of the 1975 proceedings. It was, I suppose, an implicit recognition that the great effort to propagate the Ancient Wisdom is not limited to historical events. Today, as in every year in the past one hundred years, the initial impetus requires recharging constantly if our Cause is to survive and flourish. Our individual contributions to the energy required for this purpose is surely continually enhanced by the inspiration of the three Founders. Hence, we salute their efforts, not so much with any connotation of reverence as with gratitude for their sacrifices and with acknowledgment to their example.

Of the Founders, H. P. Blavatsky naturally is the principal object of gratitude by students of Theosophy. At the Congress, it was not merely her pictures, her books, her personal effects, that set her apart. It was as if, because of her stupendous achievement, she was involved in every single aspect of the program.

The contribution of Col. Olcott to the Society's founding and early growth is often overlooked, sometimes even downgraded. But here we were at the Statler-Hilton in November, 1975, thanks perhaps in no small part to his great drive and unique organizing skills a century before. All who have ever been charged with the responsibility of managing units of the Society, from a Lodge to the International Presidency itself, will surely both bless his example and sympathize with his problems. He too, was definitely part of the spirit of the Congress.

After having been virtually "in exile" these many years, the Congress paid special tribute to William Quan Judge. With full approbation of the Society, his name was at last relinked with those of H.P.B. and Olcott, his colleagues of 1874 and after.

This restoration of dignity, if not of honour, was the source of considerable joy at the Congress. Those many students who, over the years, have endeavoured to defend Judge's integrity and to continuously make available his valuable writings, must have felt that justice has been done at last. We in the Canadian Section have always recognized William Q. Judge as a founder of the Society and as a student of Theosophy who made a special contribution to our understanding of the Ancient Wisdom. It is gratifying to know that as a result of the wider recognition initiated at the Congress, his work will become known to a much larger segment of the Theosophical Movement, and that hereafter he will be identified as one of the Founders of the Society.

To President John Coats must go our gratitude for making this happen. His several references to William Q. Judge from the platform left no doubt of the Society's new attitude. No doubt others also come in for a share of the credit for this breakthrough, but the torch was in John's hands, and in delivering it to the

Congress he initiated what will surely be a new era in the modern Theosophical Movement.

Fraternity

The Congress was also the scene of another effort to harmonize the various elements within the Theosophical Movement. All Theosophical organizations, regardless of their loyalties, were invited to participate, and their contribution to the success of this Centenary function was noticeable.

Their very presence alongside the Society at New York on this occasion would have gladdened the hearts of those who strove for unity for the past fifty or more years. Indeed, so obvious was it that organizational barriers of any magnitude simply do not exist that a newcomer might well ask why had there not been this type of fraternization much earlier?

Without naming all, it was obvious, both from platform activity and among the publication displays, the Point Loma inspired groups, the United Lodge of Theosophists and several independents have much to offer to the furtherance of the aims of the Theosophical Movement. Again, here is much promise for the future—and again, the Congress was the starting point.

Sunday morning, November 16, was given over to four short talks by representatives of groups not affiliated with the Theosophical Society. Their presentations were excellent, their messages universal. Miss Grace Knoche, the head of the Pasadena International Theosophical Society, was not present, but her paper was read by Kirby van Mater. Other memories of this gathering are the beautifully rendered "Let There Be Light!" by Eva de Lisle, of Ottawa, and the very stirring recitations included in Iverson Harris's "At Night I Accept the Authority of the Torches". Well into his eighties, Mr. Harris stood on the platform erect and glowing while he delved effortlessly into his memory to recall verses, many of which he learned at the turn of the century at the famous Point Loma school.

Boris de Zirkoff spoke at this session as well as at the Centenary Banquet. He struck a serious note which seemed to be in harmony with the feelings of a goodly number of those present. He solemnly warned of the dangers of the growing trend towards psychism in the Society. This did not reflect a totally pessimistic mood on his part, as is evidenced by the title of his paper: "The Dream That Never Dies!" All in all he radiated the spirit of the Congress, which was one of cheerful determination.

I apologize for dwelling at length on this one session, but it struck me as being one of the most significant achievements of the Congress. President John Coats remarked on the high standards of Theosophical study evidenced by the representatives of these organizations that are definitely part of the Theosophical Movement although not tied to the Society except by bonds of friendship. I heartily agree, as probably most would who were present that Sunday morning. The T.S. can benefit greatly from the example of some of the alternative groups. On the other hand, it is to be hoped that our fellow students outside the Society will hereafter look at the Society in a different light, recognize its potential, and work with us in all appropriate ways.

The Central and South American Sections demonstrated yet another example of fraternity. Through the

Inter-American Theosophical Federation they have for many years engaged in a number of cooperative projects which have resulted in, among other things, an inter-sectional magazine and the joint publication of books that otherwise would have been economically prohibitive.

The American and Canadian Sections are also part of the IATF. The driving force behind it, however, originates in the several countries below the U.S.

An IATF Convention and Symposium was held as an integral part of the Congress. The theme was "Relations and responsibilities of those aspiring towards spirituality". It was my privilege to represent Canada in the Symposium, which itself was an excellent example of what can be achieved through cooperative efforts. Language is, of course, no barrier unless we make it one. The Symposium was little impeded in spite of the three languages spoken in it. The translations, shared by two multilingual fellow students, was smooth and, certainly as far as the English was concerned, perfectly clear. But beyond mere words, what did come through in a very impressive way was the sincerity and enthusiasm of our Latin American sisters and brothers.

The Talks

Of the other plenary sessions I shall comment but briefly. Not that they were a less significant part of the proceedings, but because they were more conventional. In any case, most of the talks we heard at the Congress will be published, and those interested can read them for themselves.

The keynote address, "Theosophy and its Contribution to World Peace", was given by the Honourable C. V. Narashimhan, Under-Secretary-General for Inter-Agency Affairs, United Nations. This talk frankly disappointed me, but I know others were strongly impressed by it—another example, though none is needed, of the different attitudes to be found among members of the T.S.

The President gave the only public lecture during the Congress. It was given on the Sunday afternoon, and must have attracted a large number from the general public, because the room was well filled. John spoke well, and had an appreciative audience for his paper, which was entitled, "The Wisdom the World Awaits".

On Monday, November 17, the General Secretaries participated in a Symposium, "A New Century of Opportunity". Apart from the fascination of observing the widely different reactions with which individuals respond to a vague theme, this to me was the least interesting or productive session of the Congress.

Perhaps this is the place to mention the Centenary Banquet. This function was planned to coincide approximately with the time of the inaugural meeting of the Society in New York on November 17, 1875. It was a happy and successful event, as befits a family get-together of this nature.

Boris de Zirkoff was the principal speaker, and surely no other living student of Theosophy could have filled this role better. The 900 or so delegates and guests who attended the Banquet were delighted with Boris's anecdotes of some of the interesting and (sometimes) amusing incidents in the lives of the Founders. Need-

less to say, in most of these the subject was H. P. Blavatsky.

Task Force Study Groups

The "work" of the Congress was centered in the activities of the ten Task Force Study Groups. (See C.T., Sept-Oct 1975 issue for the complete list of Task Group study topics.) Most of these topics cover issues which are of vital importance to the future of the Society, and the delegates were able to participate in the discussion of the topics of their choice.

That only a fraction of the delegates thus chose to involve themselves is a great disappointment: the average attendance at Task Group meetings was probably not more than twenty. Those who did participate, however, undoubtedly recognized the value and importance of these sessions. Their deliberations might well indicate the direction of the Society over the next quarter century.

It is a pity that we cannot provide individual comments on all the Task Force Study Groups. In her report, Joan touches on the one she attended, on "The Relation of Theosophy to the Theosophical Society", and elsewhere Doris writes her observations of "Theosophical Publications: Programs and Policies". In my view, these two subjects give rise to the most significant questions facing our Movement.

I attended Task Force Study Group No. 5, "Examining the Society's Objects", chaired by Miss Ianthe Hoskins, General Secretary of The Theosophical Society in England. This topic is of more than academic interest, because the question of changing the wording of the Objects does arise from time to time. The reason for such proposed changes is not always idealistic, either. In at least one country, the wording is significant in respect to national laws.

Members who have ever given serious consideration to the wording of the three Objects know they present a number of enigmatic semantic problems. One could argue through eternity, for instance, on the correct relative positions of the articles "a" and "the" (nucleus . . . Brotherhood) in the First Object; and it is interesting to remember that their order was actually reversed in a change ratified in 1896 and which resulted in the wording of the First Object still in use today.

So this Task Group had to resist becoming involved in matters of this nature, interesting as they are from a philosophical point of view. Not that the discussions were without interest. It was something of an eye-opener to discover how many members, although they were keen to participate in this discussion, could not recite the Objects. It was also instructive to notice the range of importance given to the Objects by various Sections, at least one of which seems almost to ignore them altogether for most practical purposes. One group attempted to "lobby" us to broaden the First Objective; however, the concept failed to attract the sympathy of the rest of us.

All in all, the three sessions of this Task Group were highly stimulating. Miss Hoskins deserves much credit for her handling of what might have developed into a controversial debate.

In future issues we shall try to include the reports of the most relevant Task Force Study Groups. If the re-

ports adequately convey the gist of the discussions, whether or not consensus was achieved, they should prove of considerable interest to all who are concerned with the nature and direction of the Theosophical Society. They should also be the basis of ongoing discussions in Lodges and elsewhere, because the problems of the Society were surely not solved in a few days at the Congress.

Publications

Never has the rich literary heritage of the Theosophical Movement been so impressively presented as at the Congress book exposition. Practically the entire output of all the Theosophical Publishing Houses (Wheaton, London and Adyar), Theosophical University Press, Point Loma Publications, Inc., and Secret Doctrine Reference Series (Wizards Bookshelf) was exhibited for display and sale.

What a collection it is! Interestingly much of the most valuable material, including the later volumes of *H. P. Blavatsky Collected Writings*, most of the Point Loma Publications, Inc. catalogue, and the S.D. Reference Series' reprints of otherwise almost impossible to obtain 19th century works, have been available to us only in recent years.

On the negative side, the exposition highlighted the enormous collection of material put out through T.P.H. which does it no credit whatever. I can sympathize with the delegate who observed, "What a load of junk!" That some of these books should be graced by association with original Theosophical literature is dreadful. It can only result in a large segment of the intelligent public being turned off the better books in the T.P.H. catalogue, in which is contained most of our priceless heritage. Doris probes into some of the causes of this situation in her Task Group report. I should like to think that an early solution will be found to this problem.

Displays

Some very interesting visual displays were erected on the Convention Mezzanine. Those responsible deserve praise for the skill and artistry with which the subjects were depicted.

Documents and other materials from the T.S. archives were incorporated into the displays, which included descriptions of the foundation of the Society, and brief lives of the Founders. Other posters attempted to correlate some of the profound Theosophical concepts, as given out in *The Secret Doctrine*, with modern scientific thinking.

Elsewhere, there was a gallery of paintings of Theosophists down the ages. These were the result of Margaret Geiger's artistry. Considering the occasion, this display was a useful reminder that the roots of the Theosophical Movement belong much earlier than 1875.

General Council Meetings

Attendance at the Congress provided the opportunity for me to attend a meeting of the General Council. This was only the second occasion when a Canadian General Secretary had done so, the first being in 1966 when

Dudley Barr was present at the meeting held during the Salzburg Congress.

The meeting was spread over three sessions. Even then, so many were the matters arising out of the Minutes of last year's meeting that little else was discussed in that time. This was a great disappointment, because the Congress brought together a far larger number of General Secretaries than otherwise ever meet, and so it was a lost opportunity for discussions of important long-term issues.

The Council itself is a fascinating group of individuals. As is inevitable in any international body, the members derive from many different cultural backgrounds. Also, as is not surprising in our unique organization, their vocational backgrounds are also several and varied, including some from the teaching and medical professions, artists of all types, and business people. United by their common interest, however, the Society's General Secretaries are a homogeneous and amicable group.

President John Coats runs a good meeting and gives ample opportunity for the expression of all points of view. He has three sterling colleagues in International Vice-President Joy Mills, Recording Secretary Jean Raymond, and Treasurer C.R.N. Swamy. At one time or another during the sessions, all four contributed to the general understanding of complex issues, and took pains to explain, for example, the background to local Adyar matters, with which most Councillors are unfamiliar.

Incidentally, this points up a problem in respect to the General Council. A substantial portion of the agenda of any Council meetings consists of items that may be classified under the heading "Adyar Estate Administration". Decisions made by the Council on these items may have an important bearing on the lives of hundreds of people who live and/or work in Adyar. Now, neither I nor most of the other General Secretaries have been to Adyar. How can we be sure that our decisions, taken in good faith, are the best ones, inasmuch as we lack knowledge of local conditions, customs and geography? It is my fervent hope that the Committee studying Structures and Procedures will find a solution to this, among other problems.

At one session, the General Council was visited by Mr. John Kern, a personal trustee, and an official of the Northern Trust Company, the corporate trustee for the Kern Foundation. They provided explanations of the nature and objectives of the Foundation, which has done so much for the T.S. in America, often with spill-over advantage to other Sections, over the past several years. We were also informed of some of the limitations that govern the spending of funds from this source.

Following the opening ceremonies on November 15, members of the General Council and special guests were invited to a luncheon given by the Officers of the American Section. This function was much appreciated by all who attended, particularly as it provided a useful opportunity to get to know better those with whom we would be working closely in the days that followed.

* * *

It was a disappointment to us that we had to check out the day before the closing of the Congress. From all accounts, it was an inspiring conclusion. We were pleased to hear that Joy Mills received a standing ovation following her closing remarks, and well did she

earn such an expression of thanks from the delegates for her tremendous efforts.

Over and above the Congress program, our memories are full of happy meetings with fellow students—old and new friends. But so busy was the schedule that we left New York without exchanging much more than “hellos” with dozens of delegates. Too bad there was not more time in which to get to know them better. As the years go on we trust there will be opportunities to make up for this.

In retrospect, the Congress was very worth while. On the one hand—and let us not be ostrich-like in this regard—it symbolized the failure of the T.S. to live up to its original promise. On the other, it was proof that much has been achieved, especially in recent years.

Obviously, the attempt to impart some of the Divine Wisdom to humanity in the 19th and 20th centuries has not been entirely wasted. Obviously, too, there is much that can be done which is not being done. The field is large, the number of toilers few. But if each of us tries to apply his energies towards the ends envisaged by H.P.B., her teachers and colleagues, then by the time of the Theosophical World Congress in the year 2000 the Theosophical Movement will hold much promise for the generations—that will be in incarnation during the 21st century.

—T.G.D.

THE WISDOM THE WORLD AWAITS

JOHN B. S. COATS

The following are the closing words of the official public address given at the Centennial Congress, New York City, November 1975, by the International President of the Theosophical Society (Adyar). The whole of President Coats' address was published in the January 1976 issue of *The Theosophist* (Adyar). —Eds.

... There is a need then for the individual to accept responsibility for his own life. There is a need to discover, a need to know, a need to participate. *How* to live is important; that we *start* on this way is important; that we *maintain* our endeavor and purpose without swerving, and that we *never give up* is important too.

It is knowledge of these things that so many in the world still lack, and although they do not admit nor even perhaps suspect it, it is basically *the wisdom of Theosophy which the world awaits*.

We might have called it by some other name, and in other ages it has been so called. And we might be considered conceited, proud, if we think that this Society is the only pebble in the beach, and is the only organization that can help, and that probably is not true either. But it is one of those which can help, for it has helped thousands of people to find themselves, and to set out upon a life of inner realization which has brought them the deepest happiness that can be known and the life which expresses itself continually in greater service to our fellow man. And so it is possible that for all of us, here in this room, Theosophy also may have some answers to some of our questions, and may be able to put our feet, too, upon the first steps of the way which leads finally to a happiness, a joy and a peace that all humanity is seeking, and so if I have

called this talk, “The Wisdom the World Awaits,” it is because I truly believe that the world today is seeking for a meaning in life, seeking to know the whys, and hows and wheres of the various troubles that surround us. And we, in this Movement, are able to do something to help. It is not all, but it is something worthwhile. And so, any of you here who have not yet looked into the purposes of this Movement, I hope you will do so. Not because we want to have members, although, of course, we would like to have members, but because you, too, can become an ambassador of hope, an ambassador of hope in a world where so many people are in suffering, unhappiness and do not see the way out of their problems. And, here, we can all begin. There is no one who cannot do something of this kind. The answer to the problem of the world lies with us. Governments may or may not do what they can. Great individuals can inspire and do, although we do not have sufficient great people in the world today. But every one of us is a responsible unit in the human family, and the happiness of the humanity of the future is going to depend, inevitably, upon what you and I do. The answer to the questions is in our own hands. It is how we live that is going to affect the people. It is what we do that is going to mean happiness or misery for the generations that follow us. It is a great responsibility that all men and women of good will must accept upon their shoulders today. The responsibility of being a man, of being a real true woman, in this world of problems, trouble and unhappiness. And the solutions will arise, as you and I change the patterns of our lives and adapt them to these abiding principles that we have been speaking of this afternoon. The principles of *oneness* of the law from which no one is exempt, and of the *path* which leads to peace. If you believe in these things, then let us go forth and do them, not only for ourselves, but for this world, which needs our help.

EXTRACTS FROM CLOSING ADDRESSES TO THE WORLD CONGRESS

John Coats, International President

One of the chief features of this Congress that distinguishes it from others has been the presence and help of representatives from other parts of the wider theosophical Movement.* I think we may all feel happy that they could come, and grateful for the manner in which they have contributed to the success of this week. It would be presumptuous for me to speak on behalf of those whose ideas might vary from my own, but I feel that, having made a new start in the direction of closer understanding and friendliness between us all we should all feel free to invite one another to

*Addresses by Iverson L. Harris (representing Point Loma Publications, Inc.), “At Night I Accept the Authority of the Torches”; Grace F. Knoche (read by Kirby van Mater and representing the Theosophical Society — International, Pasadena), “The Large Purpose”; Eva de Lisle (the United Lodge of Theosophists, Ottawa, Canada), “Let There Be Light”; and Boris de Zirkoff, “The Dream That Never Dies”—all these are published in *The Theosophist*, January 1976; also in *The American Theosophist*, issues of January and February, 1976—Eds.

seminars or conventions and camps; speakers and study course leaders might be exchanged, and gates thrown wide open to the participation of our brothers in the many phases of our work. I shall dare to hope that others in the movement feel as many of us feel here today, and that the outcome may be of ultimate benefit to all of us everywhere. At a more official level, it might be feasible to form a Standing Committee not only as we have heard today regarding the publication of books by the whole movement jointly, but so that representatives of the various branches of the work may meet regularly for the exchange of ideas and plans. We need never again sink back into a sort of isolationism which ill befits our avowed aims.

The Congress has enabled us to clear the decks of our minds. We shall lash firm those things we must take with us through the gathering world storm and jettison the numerous accretions of accessories which would only be as millstones about our necks. Each must break out of his own prison—self-made—his conditioning, his pet theories, his tendency to dogmatic assertion, his total unthinking reliance on the second-hand, his satisfaction with the second-best. As a Master once wrote to Mr. Judge, "Let faith carry you through life—as the bird flies in the air—*undoubtedly*."

The Theosophical Society is indeed unique. The hidden laws we hope may still apply, as they have applied ever to it in the earlier days. "Founded by the direction of the Masters and drawing its true life from them, it stands, as a Society, in a position different from that of any other worldly organization." And as H.P.B. has said, "Every member of the Society is united by a delicate thread of magnetic rapport to the Masters, and it lies with each member to draw himself nearer by that thread, or to let it hang loose and useless, to be frayed away and ultimately broken." Any of you who have read letters sent to early members of the Theosophical Society will see how real that link was meant to be, and how seriously membership in the Theosophical Society was regarded. Can we not all still regard it thus?

—From *The Theosophist*, January 1976

Joy Mills, International Vice-President

We have, during these days, looked a little at our history, and we have frequently been reminded of the historic occasion which took place here, in New York City, 100 years ago. But let us now remember; my fellow members and fellow students, that we too have made history. We came here in 1975; we came a unified Theosophical Movement. Whatever may have been the difficulties of the past, whatever divisions may have occurred, we came here and we came together. This is history. And we have been part of it. In years to come, let it be said that just as we say today that what they began here a century ago was so precious, so beautiful and so magnificent, so what we continue here is equally precious, magnificent and beautiful. And we will pass it on equally pure and beautiful to those who succeed us, to those who will celebrate the 150th anniversary, the bicentennial of this Society, and the tricentennial and on into the future, because we were here today, because we were part of this great movement, because we came together with love in our hearts, and with a

light in our eyes that nothing could dim . . . If there have been dreams dreamed here, it is now for us to make them realities. We cannot forget all that has gone before, but we, today, have the even more important work, to remember our present heritage, and to pledge ourselves to the future . . .

Never before in history have the opportunities been so great. No, not even a hundred years ago were the opportunities so great. And certainly never have the challenges been so great and so grave. If the challenges and the opportunities are more than life-size, then we must be more than ourselves, because we must know, with an absolute certainty, that behind this Movement, behind those who would serve the truth, stand forever the mighty Himalayas of the Wisdom, those Masters of the Wisdom, those Adept Brothers, whose only thought is the service of humanity. They are there. We are here. And we can do the job before us. Because the promise is great, we must live up to the promise. Because the dream is great, we must greatly dare to make it a reality. If we act now, in the full confidence that we are not really little people, although as individual personalities we may be small, but we are big, because bigness is demanded of us, we dare not be less than big today. We dare not forget the dream or be disloyal to the vision. We dare not desert that great enterprise in which we are engaged together. Joining hands all over the world, men and women of all creeds, all nationalities, all backgrounds, young and old alike, we have come together in the one great endeavor that makes sense in our present world, in the only work worth doing. It is the only work which we can do: to make Theosophy a living reality in our lives, to walk with heads high, proud that we have followed and still follow that star, so that one day all peoples may live in its light and know themselves as one humanity.

—From *The Theosophist*, January 1976

TASK FORCE STUDY GROUPS

At the Centennial Congress of the Theosophical Society held last year in New York in November important contributions were made by the various Task Force Study Groups. These were: No. 1—The Relation of Theosophy to the Theosophical Society; Chairman, Geoffrey Farthing. No. 2—Theosophical Education; Chairman, David F. T. Rodier. No. 3—The Contribution of Theosophy to the Solution of Social Problems; Chairman, H. M. Brandt. No. 4—Theosophy and Modern Science; Chairman, Donald Trumpler. No. 5—Examining the Society's Objects; Chairman, Ianthe H. Hoskins. No. 6—The Role of Youth in the Theosophical Society; Chairman, Silvia Pastore. No. 7—Does the Theosophical Society Need Restructuring; Chairman, Madeleine Leslie-Smith. No. 8—Implications of the Society's Neutrality in Light of its Universality; Chairman, Jean Raymond. No. 9—Theosophical Publications, Programs and Policies; Chairman, Clarence R. Pedersen. No. 10—Ethical and Moral Values in the Light of Theosophy; Chairman, Seymour D. Ballard. No. 11—The Third Object: Its Implications and Implementation in Light of Modern Research; Chairman, Emily Sellon. No. 12—The Contribution of Theosophy to Modern Religious Thought; Chairman, Seetha Neelakantan. No. 13—Educational Programs; Chairman, Miguel Sanabria.

Interesting, and in certain instances stimulating, as these discussion groups were, and in the recommendations they offered, it is impossible in our limited space to quote them or to give them adequate summary. Readers are therefore referred to *The Theosophist* (Adyar), where they are printed in full, the first six in January 1976; the last seven in the March issue.

We quote only, and in full, the presentation and findings of Task Force No. 9, (Mr. Clarence R. Pedersen, Chairman), which vitally concerns our own immediate interests and responsibilities.
—Eds.

THEOSOPHICAL PUBLICATIONS, PROGRAMS and POLICIES

What do we mean by theosophical publications?

Better balance suggested between books that appeal to the largest number of people, and books (perhaps narrower in interest but deeper) that appeal to a limited number of theosophical students.

Conclusion: The future publishing policy should promote a balanced program of authors, saleability and content: a balance between classical and contemporary writers; popular and select reader groups; a balance in books aimed at the highest minds and the more average reader.

How should we deal with the publication of the same title by more than one publishing house?

This problem applies mainly to reprints of classical theosophical books. For example there are 5 publications of *Isis Unveiled*, *The Mahatma Letters* and *The Voice of the Silence* in print now. Duplication is uneconomical. Example: Point Loma Publications since 1971 has 27 titles that are mostly reprints of theosophical classics. They have limited means, so duplication of the same book by other Houses means fewer sales.

The competition is in the theosophical classics, not contemporary writing. There is no way the publication of classics (to which copyrights are not owned: now in public domain) can be regulated, but cooperation in future could be promoted so that there would be no needless duplication.

Conclusion: Proposal made that the heads of all Theosophical Publishing Houses should meet once or twice a year and discuss publishing plans. Could the Kern Foundation help with the meeting expenses?

What can be done additionally to co-ordinate activities of all Theosophical Publishing Houses?

Suggested printing of a combined catalog of the titles of publications of all Theosophical Publishing Houses.

Encouraging each other's books by endorsement: enclosing new book leaflets from other Houses in catalogs and literature mailed out to customers and members.

Complimentary copies of new books sent to fellow Publishing Houses.

Co-publishing of books. Example: *Reincarnation*, recently published by TPH (Wheaton) and Point Loma. *Psychic Powers*, published by TPH (London) and Point Loma.

Suggested future co-publication involving all Theosophical Publishing Houses of Vol. I of *The Theosophist* (320 pages). Other books be considered for joint publication.

Conclusion: Mutual sharing of information on good or poor media in which to advertise. Co-operative advertising with proper selection of titles from each House, thus enabling a larger, more dramatic space to be bought with the cost shared. Enclosure of each other's mailing catalogues with mailings to own customers and members. Co-publication of selected books.

The question of publishing and marketing art books and children's books.

Considered. No conclusion reached.

Non-English Publications

At present in the Theosophical Society there is a Non-English Publications Committee, headed by John Coats, with Joy Mills as the active leader. Suggested: that detailed announcements of this Committee's work be circulated amongst all Theosophical Publishing Houses. Suggest all these Houses remain in active contact with the Committee for mutual cooperation and information, and that information concerning funds available for Non-English publications be made available to countries interested in translations.

Attention drawn to certain restrictions on these funds; they are limited to translation of theosophical classics.

Discussed difficulty and importance in finding a translator with theosophical knowledge as well as thorough knowledge of English and language into which book is to be translated. Notices put in *American* and *Adyar Theosophist* without success. Suggested notices to be put in *Oriental*, *African* or *South American* scholarly magazines and periodicals asking for translators. Another source could be foreign Consulates and Embassies. Groups in foreign countries could be contacted for advice.

Avoid duplication of translation of theosophical books by Theosophical Publishing Houses, keeping in close touch in this area. Translation is an expensive and lengthy business, so duplication to be avoided at all costs. Suggested Non-English Publications Committee of the TPH might bring out a comprehensive questionnaire or survey to ascertain what non-English publications are already available in print or in process of translation, or being seriously considered.

Suggested collaboration by two or all of the Theosophical Publishing Houses on non-English publication, like *The Secret Doctrine*.

Suggested list of translators in different languages be compiled and circulated.

Conclusion: Co-operation between Theosophical Publishing Houses regarding funds, information, obtaining translators, avoiding duplication, and possibly joint publication of a book such as *The Secret Doctrine* in foreign languages, with the present Non-English Publications Committee of the TPH used as the "clearing house" and co-ordinating committee.

The problem of building a meaningful stable of authors.

Considered: no conclusion.

Periodicals

Suggestion: to compile a comprehensive list of all kinds of theosophical periodicals.

Suggestion: to aid libraries—compile a theosophical Periodical Article Index; authors and subjects listed to facilitate filing and research.

Suggestion: the above list and index could be something on which the Kern Foundation could be approached for funding.

Conclusion: suggested a list of all kinds of theosophical periodicals, a Theosophical Periodical Article Index listing authors and subjects, and a proposal that something be done about the lack of a Theosophical Encyclopedia covering theosophical personages, subject, book, etc. This could be a joint publication of all the Theosophical Publishing Houses.